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
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col. I 5 (*CT*, XI, 45) the sign  appears as DU-NU in the name of the group ŠAM-DU-NU MINABI-ŠE-A-NISIGŪ, which gives a dialectic value DUN for DUL, the ordinary root for katāmu, to cover: for DUN = katāmu see IV R, 10b, 29, DŪN-ĀM = katma (given by me in *Babyloniaca* III, 155, and not registered by Meissner), and for *l* > *n* a partial dental assimilation, cf. ṬUN = šuplu cavity, with ṬUL = šuplu (Nos. 7,803 and 9,176).

According to *CT*, XI, 47b, 15, the sign  has the value *si-ig*, transcribed by Meissner himself No. 1,675, but the value does not appear for this sign in his list.

Occasionally the Sumerian forms are misunderstood; for instance, the three cases cited under No. 3,214 are every one of them wrong, the word in Sumerian for mu'uru in each case is , a form explained in *Babyloniaca* II, 78. The author still fails to correct Brünnow No. 4,741 where  is given the value lū; the phrase in IV R. 10b 33 should be read AGGI GĒ-IN-ĠUL = lū uḫallil and AGGI GĒ-IN-ŠĀG = lū udammik. The verbs are compounds AGGI-ĠUL and AGGI-ŠĀG.

The work has already been characterized by me in *Babyloniaca* II, 199 ff., as of great importance in the history of Assyriology, and I have only to reiterate the same statement here. For those who have not had time to collect the material, both Brünnow's and Meissner's books will be indispensable; even the specialist will learn much from them. Both books are, however, the work of compilers who have not penetrated the more difficult problems of Sumerian etymology and syntax. The subject has already advanced considerably beyond the work of compilation, although specialists must feel greatly indebted to such works.

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### THE FIFTEENTH EDITION OF "BUHL-GESENIUS HEBREW LEXICON"<sup>1</sup>

The fourteenth edition appeared in 1905, just five years ago. It contained 948 pages. This fifteenth edition is 75 pages larger, in spite of the use of many abbreviations of terms fully written out in the earlier edition. The former staff of editors, viz., Professors Buhl and Zimmern, has been increased on the title-page by the addition of Dr. W. Max Müller on Egyptian material, and Dr. O. Weber on South Arabian words.

<sup>1</sup> WILHELM GESENIUS' HEBRÄISCHES UND ARAMÄISCHES HANDWÖRTERBUCH ÜBER DAS ALTE TESTAMENT. In Verbindung mit Professor H. Zimmern, Professor W. Max Müller u. Dr. O. Weber, bearbeitet von Dr. Frants Buhl. Leipzig: F. C. W. Vogel, 1910. XVII+1006 pages. M. 18.

The quarries from which the largest part of the new material has been taken are (1) the Jewish papyri found in Egypt within the last few years, (2) Brockelmann's *Vergleichende Grammatik*, (3) Smend's *Sirach-Texte*, and (4) Musil's *Arabia Petraea*. Pognon's important Aramaic inscriptions and Landberg's Datina language have been referred to only in the "additions and corrections," covering ten pages.

The editors have laid under tribute the immense output during the last five years of literature touching the Old Testament. In the list of abbreviations alone we find thirty-nine titles of new works not in the list of the fourteenth edition. This of itself suggests the wide range of literature consulted and used to enrich this edition.

The Aramaic literature found in Egypt adds but three pages to the Aramaic vocabulary, yet it contains more than one hundred references to the published versions of those papyri. In a somewhat careful comparison of a list of words in the two editions, we discover how painstaking the editors were in eliminating references to works superseded, and in cutting out positions no longer tenable. Space has been saved in many ways for the insertion of new and valuable data. It would probably be true that fully one hundred pages of new material have been added to this last edition of this notable work.

Some features of the vocabulary of the Old Testament have received notable new light within five years. One of these is the list of Hebrew proper names. The Babylonian Expedition publications of the University of Pennsylvania have been a fruitful source of help, especially the work of Clay. For example, **בַּעֲלִידֶּה** (I Chron. 14:7) in *BE*, 10, 43: *Bel-jādah*; **בְּרִיעָה** (I Chron. 8:13), *Baruḥa'* in *BE*, 10, 42. **בִּרְתִּי** (II Sam. 8:8) is identified by Clauss, *ZDPV*, 30, 13, with *Bêrûta*, *Berûna*, that is "Beirût." **בְּנֵי־הָיִל** (I Chron. 15:24) was compared with *Banâ' ili* in the fourteenth edition, but that form is now dropped out in favor of Clay's suggestion (*BE*, 10, 41) *Bana jâma*. **בַּעֲלֵ־חֲנָנִי** (Gen. 36:38 f. and two other refs.) cf. Phoen. **חֲנַבְעֵל** and cuneif. *Ba'alhanânû*, a prince of Arwad. **גִּיְנָת** is entirely rewritten; is now compared with *Gina* in the Amarna letters, *Qina* in the inscriptions of Thutmosis III, and *Genin* (= En-gannim of the Old Test.). **הַר־יִגְשָׁן** is rewritten and almost doubled in length, due to the new light out of the Aramaic papyri from Egypt. **יָתֵר** (Judg. 8:20) in old Babylonian appears as *Jatarum* (Ranke). **שִׁנְהַבִּים** is rewritten in the fifteenth edition on the basis of Jensen's *Gilgamesh* and the Aramaic papyri from Elephantine. Jensen compares it with *Sin-a-ab-ba*.

The names of Babylonian-Assyrian divinities and terms describing worship are also illumined by late investigations, especially those of Jastrow, in his *Die Religion Babyloniens und Assyriens*. Geographical

and ethnographical terms are also fuller and more satisfactory in this edition, due to the studies of Musil and Clauss. We are still, however, looking for light on many obscure words, such as *עֵדָה*, *סִינִים*, *הַיְדוּלָה*, etc.

The authors, as most students today, refer *סִינִי* to the moon-god Sin as a related form with some probable connection. The reviewer finds increasing difficulties with this view, and no direct evidence that the claim can be made good. Sin, the moon-god, is not referred to anywhere in the Old Testament, except in the Assyrian forms of some proper names, as Sanballat, Sennacherib, Sansanna (Josh. 15:31). The form *סִין* referring to the desert between Elim and Sinai is probably a different word, and not referring at all to the moon-god. Under *יִרְתָּ* it would have added interest to a study of the idea if reference could have been made to Nielsen, *Die altarabische Mondreligion*.

The new words in the Aramaic papyri from Egypt give some useful light on Hebrew words which occur once only or only a few times. Such a word is *חֹסֶךְ* II, confirmed by its occurrence in the papyri with the meaning "shut in," "preserve." In the Aramaic vocabulary at the end of the book there are more than one hundred references to those important documents, and references, too, that give material aid to a better understanding of the Aramaic of the Old Testament. Some of the peculiar hybrid forms of the biblical Aramaic are made all the more conspicuous. That unique form *לְהוֹרָה* for the imperfect of *הוֹרָה* appears in these papyri as *יְהוֹרָה*, a perfectly regular formation. Other words exhibit further regularities in the light of these papyri.

We heartily welcome a lexicon that has been so fully brought down to date, and that gives at the same time so full references to the new literature on the questions raised. The editors deserve our best thanks for the completion of this new edition.

IRA MAURICE PRICE